

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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"What's Wrong with Gambling?"

By REV. JAMES V. LAMB
Box 181, Eldon, Missouri

(First of five stirring articles)

If someone should scream, "A man has taken your pocketbook!" you would become aroused and alarmed at once. If that imaginary man that took your pocketbook were to take the pocketbook of every man, woman and child in the United States and take \$160 from each one, it would just about equal the amount spent in one year on gambling, which is 16 billion dollars! Of course, everyone does not spend \$160 a year on gambling, but this is the average amount spent per capita per year.

Gambling in our country is a black, dirty picture. Gambling is a sin, and we can prove it. Many today, even believers, do not realize the serious wrong in gambling. Others pass gambling by as a small matter, not realizing its enormity.

Even on the part of some of those who should speak out against this hydra-headed monster there is a sinful silence! We hear sermons, and rightly so, against movies, the dance and other "forms of worldliness"; but never much, if anything is said on the sin of gambling. Some very brief passages in sermons make reference to gambling, a few pamphlets make a reference or two, but I do not know of a single full-length pamphlet or book that goes into any detail about this terrible sin. Why? Is it because the sin is not important enough or is not prevalent? No! Anyone who looks around can see that the sin runs the gamut from children pitching and matching pennies to adults risking thousands on a horse race or a card game. Gambling is in the churches, in the schools, in our national life, and in the homes.

Gambling is growing. Why the silence about it? I believe in many cases people have been lulled to sleep by the Devil concerning this deceitful sin.

The Scripture warns of this, "... exhort one another daily, while it is called Today; lest any of you be hardened through the

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Rev. James V. Lamb

THE FACT OF SIN-- THE NATURE OF SIN-- THE REMEDY FOR SIN

By EVANGELIST JOHN R. RICE

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

A wonderful verse of Scripture this is. And it is in one of the most popular of all the chapters of Isaiah. Someone has called it "the gospel according to Isaiah." It tells about Jesus and how He died for our sins: how He bore our griefs and carried our sorrows, how He was wounded for our transgressions and bruised for our iniquities, how the chastisement of our peace was upon Him, and how that with His stripes we are healed. Then the Scripture gives us this blessed verse: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

I. The Universal Fact of Sin

All of us are sinners. All of us, like poor dumb sheep, have gone astray, the Bible says. Isn't that rather pitiful: "All we like sheep have gone astray"?

Several times the Lord Jesus referred to people as being like sheep. They were as sheep having no shepherd. He said (Matt. 9:36). All mankind is like a sheep in that it has gone astray.

A lot of people do not like to be likened to a sheep. Sheep are dumb. They are not beautiful, as white-faced Hereford cattle are. To look after sheep a man has to walk instead of ride. Sheep do not smell so good, anyhow; and they are ugly and dumb things. Isn't it strange that Jesus picked them out as a type of poor, lost

people everywhere. Everybody, everywhere has gone astray as poor dumb sheep. "All we like sheep have gone astray"! I remember that the Psalmist one time cries out: "I have gone astray like a lost sheep; seek thy servant!" (Psa. 119:176).

I wonder how many of you who hear me are conscious that you are an alien from God; that you are a stranger, wandered far away from God? Have you felt that? Well, you are. All have gone astray!

Dr. J. Wilbur Chapman, so Dr. W. B. Riley said, was one time in a great revival campaign on the West Coast, in the Northwest. A man on a ranch thirty miles from town went into town and was present at the revival. He did not remember anything the great preacher, Dr. J. Wilbur Chapman, said. But one song got under his skin. One song beat a refrain upon his mind.

He came home, and when he went to bed and tried to go to sleep his wife said to him, "Jim, what is the matter?"

He said, "Nothing—nothing at all; go on to sleep."

She said, "I know better." (Oh, how these women know!) "You toss," she said, "and you have something on your mind." (Sometimes my wife says to me, "Don't be preaching tonight!") That rancher's wife said, "Jim, what is the matter?"

"Nothing, I said," he answered. She said again, "I know better. I know you too well; something is

bothering you. Tell me about it."

He said, "It's nothing much—and you wouldn't know."

"Maybe I would," she said.

"Well, it is just a song. The people sang it at the revival campaign, and it keeps running over and over in my mind. The trouble is I cannot remember the rest of it."

"When I lived back in Vermont as a girl I used to go to Sunday School," she said. "I knew many songs; maybe I would know that one. What was it?"

He said, "It was something like, 'I've wandered far away from God . . . and that is all I can remember. I wish I knew the rest of it. I wish I knew the answer!'"

"Well," she said, "we sang that in Sunday School. I remember the rest of it:

"I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod,
Lord, I'm coming home."

He said, "That's it!"

She said, "Jim, we've both wandered a long way and we need God. I know you are not happy. Would you like for us to get down by our beds now and ask God to forgive us and tell Him that we are coming home?"

He said, "Yes, I would."

They knelt down together, the old rancher and his wife, and told God that they had wandered far away from God; that they had gone into sin and that it was unforgiven still; that their hearts

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The Curse of the Nation

By REV. OSWALD J. SMITH, Litt.D., Pastor
People's Church, Toronto

"Friends and Neighbors:—I am grateful for past favours, and having supplied my store with a fine line of choice wines and liquors, allow me to inform you that I shall continue to make drunkards, paupers and beggars for the sober, industrious, respectable members of the community to support. My liquors will excite riot, robbery and bloodshed.

"They will diminish your comforts, increase your expenses and shorten life. I can confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor. I will train your sons in infidelity, dissipation, ignorance, lawlessness and every other vice. I will thus accommodate the public; it may be at the loss of my never-dying soul, but I have a family to support—the business pays, and the public encourages it.

"I have paid my license and the traffic is lawful, and if I don't sell it somebody else will. I know the Bible says: 'Thou shalt not kill,' and, 'No drunkard shall enter the Kingdom of heaven,' but I want an easy living and I have resolved to gather the wages of iniquity and fatten on the ruin of my species.

"Should you doubt my ability, I refer you to the pawnshops, the poorhouse, the police court, the hospital, the penitentiary, and the gallows, where you will find many of my best customers have gone. A sight of them will convince you that I do what I say."

That, my friends, is a saloon-keeper's advertisement.

You may catalogue all the perils of our country, pile them up one upon another, until they are collected in one fearful, hideous mass, and the evils of drink will far outweigh them all. I know you think I am wrong. You believe that immorality, with its unnameable venereal diseases, has done more to ruin the nation than the liquor traffic. But immorality



Dr. Oswald J. Smith

and drink, my friends, go hand-in-hand. They are sisters born of the same mother, for where the house of ill-fame is found, drink does its deadly work also.

The war in which we were engaged with Germany was not one-tenth as serious as the war against drink. The combined armies of Germany, Japan and their satellites hadn't the power to do us anything like the harm that liquor does every year. The German menace never was the menace that drink is. We are face to face with the greatest foe, the fiercest demon that has ever assaulted the human race. During the First World War Lloyd George declared "We are fighting Germany, Austria, and Drink, and so far as I can see, the greatest of these three deadly foes is Drink."

Alcohol is a self-confessed criminal. In fact, it is the world's greatest criminal. Listen to its confession:

"I am the greatest criminal in history. I have killed more men than have fallen in all the wars of the world. I have turned men into brutes. I have made millions of homes unhappy. I have transformed many ambitious youths into hopeless parasites. I make smooth the downward path for countless millions. I destroy the weak and weaken the strong. I

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Bob Jones University Bible Conference

It was the editor's privilege to take part in the annual Bible conference at Bob Jones University during the week of April 3-10. The speakers included Dr. George McNeely of Newark, New Jersey; Dr. John H. McComb, pastor Broadway Presbyterian Church, New York City; Dr. James McGinlay of Los Angeles; Dr. Clifford Lewis of Winona Lake, Indiana; Dr. H. A. Ironside, former pastor Moody Memorial Church, Chicago, now of Winona Lake, Indiana; and this editor.

We had a tremendous time of blessing. Dr. Bob Jones, Sr. celebrated his fiftieth anniversary as a gospel preacher and was presented with a gift of \$50,000 to go toward the million-dollar Student Loan Fund which Dr. Jones is now laboring to raise. The president of the University, Dr. Bob Jones, Jr., spoke twice. The fellowship was wonderfully sweet. I did not have the privilege of

hearing Dr. McComb who returned to New York City before I arrived. It was a great thrill to speak to the student body, faculty and visitors which filled the auditorium to its three thousand capacity, and sometimes filled the Memorial Chapel, which seats an additional seven hundred or eight hundred. Student body includes approximately one thousand ministerial students, besides hundreds of students committed to missionary work.

Dr. Bob Jones, Sr., will be with us in the Sword Conference on Evangelism at Lake Louise, Toccoa, Georgia, July 11-17, and Siloam Springs, Arkansas, August 7-14. Dr. Bob Jones, Jr., and Dr. Clifford Lewis both promised articles for THE SWORD OF THE LORD. Dr. Ironside and I will be together again on the program, God willing, at the Northwestern Schools summer conference at Medicine Lake the last week in August.

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deceitfulness of sin" (Heb. 3:13). Sin hardens and deceives until the conscience is dulled. Gambling is so prevalent and widespread that it seems many are no longer shocked or alarmed or grieved.

Gambling for the Robe of Jesus

As the dear Saviour gave His life a ransom for sin, the Roman soldiers cast lots for His seamless robe.

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!"—John 19:23-26.

Here beneath the cross human degeneracy sank to a new low as the soldiers cast lots for our Redeemer's garment. What a wicked sin at such a solemn hour! This scene pictures the early beginnings of gambling, although in the strictest sense this was not outright gambling. You will notice no money was risked by the soldiers. The lots were used merely to decide which soldier was to get the robe. The sins they committed were those of helping to crucify the Son of God, stealing His seamless robe, and desecrating the solemn hour of His death by casting lots for His garments.

The Holy Spirit, a thousand years before this event, inspired the psalmist to record the prophecy of casting lots for Christ's robe. The record reads, "...

they part my garments among them, and cast lots upon my vesture" (Psa. 22:18). Then, in the Gospel of John the fulfillment of the prophecy is recorded.

About the time of Christ the casting of lots degenerated into gambling, as I will bring out later in another chapter.

In the Book of Acts we have another occasion of the casting of lots to decide a matter when Matthias was chosen an apostle. The Scripture says:

"And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."—Acts 1:23-26.

This was not gambling, but merely a way to decide God's will in the matter. It was not a sin in this case. But in the case of the Roman soldiers they sinned in casting lots for something that did not belong to them and in desecrating the holy hour of our dear Saviour's death.

When the gambling fever gets hold of one it takes away all decency and character and demonizes the gambler. Men and women will kill, steal, mortgage their homes, starve, and half-clothe their families to gamble once more.

In Mr. J. E. Harris' little tract on *What's the Harm in Gambling?* (Moody Press), he gives the testimony of a dying woman whose husband was a gambler. In the hospital during her last moments she said this of her gambling husband: "When he wins he drinks and stops work, and when he loses he is so disagreeable there is no living with him, and the children are afraid to come in even for meals. And win or lose, there's never a penny extra for clothes or shoes for me or for them, or for a bit of holiday for any of us. It's all sin and wickedness from beginning to end."

Any habit that will cause men to act like this is a sin and is of the Devil. Gambling, like adultery, takes hold of Hell and has its feet in Hell. Gambling has not changed in character through the years, but it has grown to enormous proportions in wickedness.

A Six Billion Dollar Annual Waste on Horse Race Gambling

The national picture of horse-race gambling alone is appalling. In the twenty-three states where horse racing took place last year, over 26 million paid customers attended; while big league baseball, long considered America's "national" sport, drew only 19 million. Seven million more went to the horse races than went to ball games. Horse racing takes place at fifty-seven tracks in the United States while major league baseball has only sixteen clubs and a few more parks. There are fifty-seven race tracks in the United States as compared with sixteen baseball clubs in the American and National Leagues combined.

Someone might say, "But there are lots of minor league baseball parks, too." That is true, but it is also true that at most county or state fairs and at countless other conventions, picnics and money-raising schemes, horse races are held, which I have not counted. I have compared "big-time racing" with "big-time baseball," and more people go to the races than to baseball.

Horse-race gambling is a big sin and not a little one when 26 million people paid 36 million dollars to get into these tracks and then poured down the "rat-hole" of the betting machines one billion, eight hundred million dollars! And that is not all; thousands who never saw a race, bet through illegal bookmakers and

other four billion, five million dollars on the "ponies." Horse racing alone in the United States, then, is a six-billion-a-year leech sucking life, decency, character, happiness, spirituality and money from those who "play the horses."

Horse Race Gambling Money Could Support One and a Half Million Missionaries

How much is a billion dollars? How much is six billion, the amount spent on horse-race gambling alone in one year in the United States of America? I can hear someone say, "Why, six billion is six billion." That is true, but do we really know the amount and size of it? Can we get a mental picture? Frankly, it forms no picture in my mind. I can picture six thousand (\$6,000) or perhaps in a vague sort of way I can picture six million (\$6,000,000), but not six billion (\$6,000,000,000). I began to try and picture for myself and for you six billion. This is the picture. It takes, under present rates, about \$4,100 for passage and one year's support on the South American mission field for one missionary couple. This is complete transportation and complete support for a man and his wife to the field and on it for one year. Six billion dollars would send, under this rate, approximately one million, five hundred thousand missionaries on each ocean liner it would take 330 ocean liners to carry them! This is a picture of what six billion dollars would do.

Here is another picture of six billion dollars. An ounce of gold is worth \$35 at present rates. A pound would be worth \$560. Six billion dollars in gold would weigh over 10,600,000 pounds, over 5,300 TONS. If you would take large transport trailer trucks and load each with ten tons of gold, it would take 530 trucks, each forty feet long, carrying ten tons, to carry six billion in gold. With the trucks bumper-to-bumper they would be stretched out six miles long.

Remember now, six billion dollars is the amount spent yearly for only horse-race gambling. It has been estimated that sixteen billion dollars, altogether is spent on all forms of gambling yearly here in America. This amount is about the same as we will spend on all of our national defense programs for the year of 1949. It is about \$160 for every man, woman, boy and girl in the United States.

This sin is not losing ground and never has. Horse-race gambling is growing as shown by the highest amount a single horse has won in a single year of racing. To show this growth I took from the *World Almanac* of 1948 the amount a horse won for the first year given (1915), and then for each ten year period up to 1947, to show the gigantic increase each horse had over the preceding ten-year period. The largest winnings for one horse for one year were as follows: for 1915 it was \$20,195; for 1925 it was \$121,630; for 1935 it was \$142,255 (a depression year and still an increase over 1925, a top prosperity year); and for 1945 it was \$273,735. From 1915 to 1945, over this thirty-year period, there was an increase of \$253,735 over 1915 for one horse for one year! These figures show the tremendous growth of horse-race gambling in the United States.

In 1947 the all-time world gambling record was set at Churchill Downs when a crowd estimated at 115,000 wagered \$1,253,042 on one race — The Kentucky Derby.

In 1940 the attendance at the races was 8,500,000 for the year, while \$408,528,711 was the total of pari-mutuel wagering. The next year the attendance jumped to 13,500,000 and the wagering climbed to \$513,005,110. Now for the first time in American history for four successive years pari-mutuel betting has gone over the billion-dollar mark.

Gambling, like other vile sins, is without decency. A mother will give up food, clothing, pleasure and deny herself for her children, but when the "gambling fever" gets hold of fathers and mothers, they will gamble away their last dollars, knowing their families must suffer. "Gambling fever" is

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make the wise man a fool and trample the fool into his folly. I ensnare the innocent. The abandoned wife knows me; the hungry children know me; the parents whose child has bowed their gray heads in sorrow know me. I have ruined millions and shall try to ruin millions more. My name is ALCOHOL."

Three Classes to Deal With About Liquor

We have three classes of people to deal with. There are, first of all, those who have never experienced its horrors, who have never seen its hellish work. Hence, they do not realize what it is nor what it is doing, and as a result they are uninterested. They must be aroused and made to see that they are responsible for their brother man.

I remember when "Catch my Pal" Patterson was speaking with the most intense earnestness in Chicago, how that a number of young women sat laughing and giggling at the whole thing. Why? Simply because they had never yet met it. It had never been brought home to them.

But let those same girls marry men who drink; let them learn by bitter experience just what it means to sit up until one or two in the morning watching for a drunken husband to come reeling home; let them see their little children starving, freezing and dying for want of the money spent on liquor; and let it go on night after night and day after day with no hope for a better, happier future—then let them listen to a man urging prohibition and see if they will laugh and ridicule. Sometimes it takes bitter, bitter experiences to bring us to our senses. Sorrow must be brought home to us before we can realize it.

The second class consists of what we designate "Moderate Drinkers." Many of them know the curse of liquor, but they happen to have wills strong enough to take it in moderate quantities, and they like it too well to lift up their voices against it. They forget the heart-rending cry of Cain, "Am I my brother's keeper?" They claim that they are only responsible for themselves and not for those around them. The determination of Paul, "If meat make my brother to stumble I will eat no flesh while the world standeth, lest I make my brother to stumble," has no place in their lives.

Oh, moderate drinker, do you know that you are the greatest stumbling block, the most dangerous example of all? Do you know that young men by the hundreds are going to imitate your actions, young men who have not the will power of which you boast? Do you realize that they are going straight to a drunkard's grave and that you are sending them there? Tell me, oh, tell me, what are you going to say when those young men face you at the judgment bar of God? For, mark you, they will be there, every one of them, poor, trembling drunkards.

And when the Master asks them why they died as drunkards, you will see the finger of every last one of them pointed directly at you, and they will accuse you of their downfall. The crime will lie at your door, for they are your victims. And then—for you will have no word to utter—amid the silence of the terrible verdict, will come the awful words: "No drunkard... shall inherit the kingdom of God. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And all because you thought you had liberty to do as you liked! Oh, listen! "Take heed lest by any means this liberty of your's become a stumblingblock to them that are weak... And through thy knowledge

shall the weak brother perish, for whom Christ died?" (I Cor. 8:9, 11).

Then there is the third class, those who sell, namely, the liquor people. Some of them, a few, see no harm in it, and they are sincere in their opposition, though how it is possible it is hard to understand. But the majority of them know full well that they are in an illegitimate business, yet they fight as long as hope remains for the sake of the money they make. For money, not the welfare of their fellowmen, is their great concern.

They claim that we are taking away what they call "personal liberty," and they forget that it is the man who has become the slave of drink who has been robbed of every vestige of personal liberty. The habit has been formed and he is powerless to break it. Drink he must, yes, and drink he will, if it takes the coat off his back to pay for it. Freedom has gone forever, and he is a slave, the slave of his appetite. It is only when a man has been freed from the habit that personal liberty is restored.

But after all, is personal liberty best? Listen! Personal liberty says to the train, "You may jump the track and go where you like." Intelligent liberty says, "No, you must keep to the rails, and only within their bounds are you free." Tell me, which is better? Personal liberty says, "You have a right to whatever you see. Steal, it is yours." And civil liberty answers, "No, you must recognize the ownership of others." Personal liberty says, "Get drunk, club your wife, beat your children, starve your family, and murder your fellowmen." But civil liberty responds, "Do it at your peril, and if you do, we will hang you." Do we want personal liberty, then? God knows we don't.

Another argument is that prohibition throws men out of work, takes bread from the mouths of dependent children, and so is cruel and heartless, referring, of course, to the children of the saloon keeper. But they forget that prohibition is not enforced in a day; that ample time is given to secure other work. And worse still, they forget about the thousands and tens of thousands whom they have ruined through their awful business; the starving of millions of little children through the drink sold to their crazed fathers, and the money taken for liquor that should have gone for bread. Ah! they never think of that. Weeping wives, crying children, brokenhearted mothers, separated families, starving millions, and Hell-cursed homes—these necessarily follow and must be endured. So long as they get the money it does not matter; it is money. Let it be bought by blood, soaked in tears, and wrenched from hungry children—no matter, it is money. Blood money? Yes—but what of that? Silence conscience, take it, it was legally (?) earned. But let a few of the liquor men be thrown out of work to share the lot of the unemployed, and some think it is barbarous.

Liquor Must Be Thought of as Evil, Always

I think if your child got hold of poison you would be justified in taking it away. If there were rattlesnakes in the bed you would remove them before you put the child in. And the same holds true in regard to liquor. Here is a demon, a snake, a poison and one of the worst kind. Some do not

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realize its danger, but let us remove it just the same. It is our duty to protect them.

But we are not fighting man. We have nothing against any individual as a man. What we are fighting is his abominable business. Let him get into honourable work and we will esteem him as highly as any man. If the liquor business were the last business on earth, I would joyfully yield up my life and die rather than take a cent from it. I would feel that every mouthful I ate had been purchased with blood money.

There is nothing, absolutely nothing, that tries the missionary more than the sale of liquor to the natives. Duncan and Crosby had to meet it among the Indians of British Columbia. It turned quiet, harmless Indians into fiends of Hell, and often resulted in murder. The missionaries of the South Sea Islands faced and fought it constantly. It was the one great barrier among the cannibals of the Pacific. And all around the coast of Africa it has worked its terrible ravages. The same ship that carried the Bible to the native savage also brought him the rum that made efforts at reclamation almost useless.

Women have told me that the one sorrow in their married life has been drink. Had it never entered their home they would have been supremely happy. It blights whatever it touches. It robs man of every principle of manhood and degrades him lower than the brute beast. Few can withstand its power. Once it takes hold it seldom lets go. Physical strength is lessened and brain power weakened. Men who might have held high positions must remain at the same level all their lives because of its hold upon them. Others have risen around them but they are left. Why, they do not know.

Drink, and drink alone, is the explanation in thousands of cases. Most of them go down so far that when they are past middle life they haven't as good a position as they had when they started. Drink has spoiled their every chance. Moral standards are polluted and degraded. Life that God intended should be noble and beautiful is debased, broken and wrecked. Ruin is written everywhere.

Alexander the Great rose to be a world conqueror, but Alexander the Great died a drunkard. It was drink that laid him low, and his four Generals received the kingdom he had won. Robert Burns today holds the place of favourite poet in every Scottish heart, but Robert Burns will carry with his memory as long as time endures the scar of a blighted manhood, and that scar is the scar of drink.

The liquor traffic is a business that must be carried on behind stained windows, a business that cannot face the light of day. Things happen that must happen in the dark. Other businesses may be open and aboveboard, but not so this. It is in league with the underworld; one of the most powerful agencies the Devil has, and he always carries on his work in the dark.

Do you know that liquor is no longer listed as a medicine? It is classed as "a dangerous drug in the same category as opium for which a habit may be formed." And I got that on the authority of a reliable physician.

In the days of the old saloon women were barred. Seldom was a drunken woman seen on the streets. Only the lowest of the low ever indulged. But today all is changed. They have dressed up the saloons and called them beer parlors. And now the wives and daughters of husbands and fathers enter unashamed. At first they stepped down to the degraded habit of smoking cigarettes. Now they drink. God help us! Where will it end?

In the old days men could only hurt themselves; there were no cars. Today we are confronted with drunken drivers. And accidents in which lives are lost are of frequent occurrence.

Wrong to License Sale of Alcohol

We talk about "license." License, my friends, may make a business legitimate according to law, but it doesn't alter it in the sight of God. Talk about a Christian nation — it doesn't exist. For as long as governments will consent to accept the proceeds of sin, and such a sin as the liquor traffic, the principles of Jesus Christ must be utterly ignored. "Legalized vice," "restricted evil" — God Almighty help us to get rid of such contradictory terms! The idea of a so-called Christian government sanctioning traffic in sin!

We are told that prohibition cannot be enforced. Well, the law against murder and theft has not been enforced in some countries. Does that mean that we are to do away with the law? Are we to let men murder whenever they want to, and steal without fear of punishment, simply because we can't enforce the law? I should say not! It is the duty of the government to see that the law is enforced, and if it cannot, then we had better ask it to resign and put one in that can.

But after all, that is only an excuse. There are too many government officials who drink themselves, and who have no desire to enforce the law. Where there is a will there is a way. The law can be enforced, thank God, and it is the duty of the government to see that it is.

There are those who tell us that conditions were worse during the days of Prohibition than they are now. And then they bring up the bootlegger and his nefarious traffic. Well, I lived during the Prohibition era and I want to stamp that statement as a downright lie.

In ten years of prohibition in Ontario (1917 to 1926), the convictions for violations of the Liquor Act other than for drunkenness, that is mainly, for bootlegging, averaged 4,230 per annum. In ten years ending 1939 the average convictions for violations of the Liquor Act other than for drunkenness totalled 5,566, an average increase per annum over Prohibition years of 1,336, or 32%. This proves that the opening of the Beverage Room does not lessen bootlegging, indeed it frequently provides a screen behind which the bootlegger hides.

Suppose there are bootleggers, what of it? Better a thousand times to have bootleggers than what we have today. What is a bootlegger? Just another criminal. Then let us deal with him as a criminal, and thus take our stand against the liquor traffic.

Seldom did I see a drunk on the streets during Prohibition days and hardly ever a drunken woman. Today they are myriads, including girls in their teens. In the days of Prohibition very few young people ever got the taste of strong drink. They could not get it openly. It was by no means easy to find. They were not tempted by it on every corner as they are now. Drinking has increased to a most alarming degree since Prohibition days.

No sir! Let us have the bootlegger again, if we must, but let us have Prohibition. We can deal with the bootlegger as we deal with murderers and thieves, but, God knows, we cannot deal with the liquor traffic.

Do you know why France fell? Marshall Petain can tell you. He says: "Our soldiers were drunk and could not fight."

Do you know what the Brewers say? Listen! "We want to get the beer drinking habit instilled into thousands, almost millions, of young men who do not at present know the taste of beer." What do you think of that?

Why was Prohibition enforced in Oahu for seventy-seven days after Pearl Harbor? Are the reports true that both soldiers and officers were drunk when Japan struck?

Why are liquor stores closed during strikes? What does it do to men that makes it so dangerous?

The Bible Condemns Drinking
Some would like us to believe

that drinking involves no moral issue. I want to say that the Bible again and again condemns strong drink in the most scathing terms. How a man thinks he can be a Christian and have anything to do with the cursed stuff, I cannot imagine. Listen to these quotations:

"Do not drink wine nor strong drink, . . . lest ye die."—Lev. 10:9.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 20:1.

"Daniel purposed in his heart that he would not defile himself with . . . wine."—Dan. 1:8.

"The drunkard . . . shall come to poverty."—Prov. 23:21.

"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:29-35.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!"—Isa. 5:11.

"Woe, unto them that are mighty to drink wine, and men of strength to mingle strong drink!"—Isa. 5:22.

"They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."—Isa. 28:7.

"Woe unto him that giveth his neighbour drink, that putteth thy

(Continued on page 5)

The Fact of Sin -- The Nature of Sin -- The Remedy For Sin

(Continued from Page 1)

were unchanged and their wills rebellious—and now they were coming home. Then they could sleep!

My friend, I wonder if you realize that you are lost like a sheep? You are a poor, dumb, wandering, willful sheep, so the Scripture says. "All we like sheep have gone astray!"

That "all" is a strange thing. It is no wonder that over in Romans 3:22, 23 the Scripture says: "There is no difference: For all have sinned, and come short of the glory of God." "All" — all alike: the woman in her fine, nice home; the virtuous mother with her children, in whose heart the husband safely trusts. They are made of the same clay as the street-walking harlot and are going to the same destiny unless they be born again. The Bible says, "There is no difference: For all have sinned." The Bible says, "There is none righteous, no, not one" (Rom. 3:10). Oh, remember, then, you are a sinner. The whole human race is a sinful, wicked race!

One of the most terrible things about this wicked generation is that people do not realize they are lost. As Romans 3:18 says, "There is no fear of God before

their eyes." People are not conscious that they are lost. They cannot live together in happy homes. Homes are broken by divorce. Yet they do not know that they are astray from God. Nations cannot keep peace among themselves and yet people do not know that they are estranged and strayed from God.

A man cannot have peace in his own mind. Did you know that one of the most popular sellers these days is a book about how to have peace of mind, written by a Jewish rabbi, and that many another such book has been grabbed up eagerly by people who hope to find some way to have peace? Oh, friend, listen to me: 'all we have gone astray'!

II. Self-Will, the Nature of Sin

Now notice next that "we have turned every one to his own way." First, we have talked about the fact of sin, the universal fact of sin. Now we are going to talk about the nature of sin.

What is sin? It is self-will. It is rebellion against the will of God. Somebody says, "I am a good woman" or "I am a good man." No, you are a wicked rebel if you are not saved. You want

(Continued on page 8)

'W. G.'

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HOW TO HAVE A REVIVAL!

A GREAT BOOK ON REVIVALS, BY
SIX OF AMERICA'S LEADING EVANGELISTS

Dr. Hyman Appelman, Dr. Bob Jones, Sr., Dr. Joe Henry Hankins, Dr. Jesse M. Hendley, Dr. Robert J. Wells and Dr. John R. Rice have here united in preparing 25 chapters on revival.

Some of these strong chapters were addresses given at the Sword Conference on Evangelism at Winona Lake in 1945. Other chapters were written by Dr. Robert J. Wells and Dr. John R. Rice to make the book complete. Enormous labor and thousands of dollars of expense have gone into the preparation of this big volume. The book has 399 pages, size 8½x5½ inches, and is approximately 2 inches thick.

Reviews and Commendations of This Book:

With flaming hearts that give evidence of compassion for the lost, with tongues that never stutter in abstractions, with lips that waiver not in rebuke of sin and of Christians who warm themselves at unworthy rest camps, they speak.

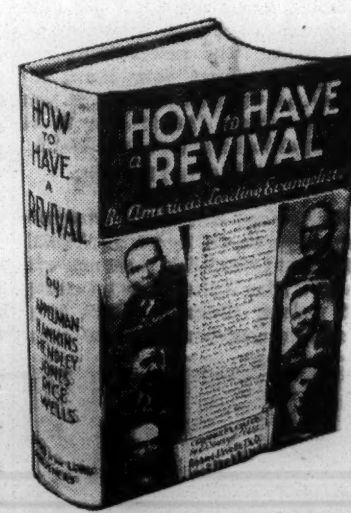
These men who know the Lord, know how to preach, know how to have a revival, have put before us emphasis on essentials to a revival . . . Get this book. Read it. Put it into practice. It will be as water for desert lands, for the contents thereof are from the minds and hearts of six men under whose preaching thousands have come from their bondage, sorrow, and night into Christ's freedom, gladness and light.

Robert G. Lee, D.D., L.L.D.
Pastor Bellevue Baptist Church
Memphis, Tennessee

Here is a textbook on revival for which Christians everywhere have eagerly been waiting. As I read it, my heart was stirred again as in revival days of years ago. If it could be put into the hands of pastors throughout the country, there would be local revivals everywhere and the way would be paved for great union campaigns.

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Pastor People's Church,
Toronto, Canada

Through this book revival fire



Who Needs This Book?

Every pastor needs it. Here is the secret of passion and power in revival preaching and planning and praying. Here are ways and means and methods that have been used in great revivals. Here one will learn how to preach to bring conviction and to bring results, will learn how to give the invitation, how to advertise and promote revivals.

Certainly the committees who plan great union revivals will need this book. Here is detailed instructions for the important committees for the campaign. Here are warnings about pitfalls which have caused the relative failure of many campaigns.

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THREE GREAT CONFERENCES ON REVIVAL AND EVANGELISM, EACH A PARADISE FOR SOUL WINNERS, SPONSORED BY "THE SWORD OF THE LORD" THIS SUMMER; LAKE LOUISE, TOCCOA, GEORGIA, JULY 11-17; CEDAR LAKE, INDIANA, JULY 16-24; SILOAM SPRINGS, ARKANSAS, BAPTIST STATE ASSEMBLY GROUND, AUGUST 7-14

Speakers Include Dr. Bob Jones, Sr., Dr. Lee Roberson, Dr. R. A. (Scotchie) McCall, Dr. E. J. Daniels, Evangelists John Linton, Bill Rice, A. L. Lowther, Carlyle Scott, Covell Keenum, Douglas Winn, James V. Lamb, Dr. Monroe Parker, Dr. John R. Rice. Musicians, Evangelist Elmer Piper, Emil Aanderud, etc.

By the Editor

More people are taking vacations than ever before. Many people leave God behind when they go on their vacation. What a mistake! The happiest vacation for a Christian is to meet with Christian people, hear great preaching, join in great singing, wait on God in prayer in the life-changing atmosphere of a great revival. That is what Christians will enjoy in the three Sword of the Lord Conferences on Revival and Soul Winning to be held in the summer of 1949! Plans are nearing completion for these conferences. We expect by far the largest attendance we have ever had in such conferences on revival. Look again through the list of speakers named above and we believe you will agree that we have the most tremendous program planned for these conferences offered anywhere in America.

We urge Christians everywhere to make your plans now. Look over the announcements of these three great conferences and plan to attend at least one of them.

Lake Louise, Toccoa, Georgia, July 11-17

Perhaps you want a vacation in the foothills of the great Smoky Mountains, at Lake Louise, Toccoa, Georgia. You could drive down through the famous Cumberland Gap, over the beautiful mountains, on one of the most scenic and beautiful roads in America, to Asheville and south. Lake Louise, ninety miles north of Atlanta, sixty miles west of Greenville, South Carolina, is itself a beauty spot, a gem of a lake, surrounded by pine-clad hills. The lake has a shoreline of twenty-five miles. Toccoa Falls, a beautiful waterfall some seven miles away, is twenty-six feet higher than Niagara Falls. The countryside is beautiful. The afternoons will be free for boating, fishing, tennis, swimming (men and women separately), softball, hiking, or resting or study.

The Lake Louise Hotel is a comfortable, modern hotel with air-conditioned rooms, with fine meals. The auditorium is in the same building, a beautiful dome-covered seating space for sixteen hundred people. What could be a finer vacation trip than to come to Lake Louise, to the beautiful conference ground established by Mr. R. G. LeTourneau and there take part in a Spirit-filled conference on revival and soul winning!

Speakers at Lake Louise include: DR. BOB JONES, SR., founder of Bob Jones University, who has preached to more people face to

face and has seen more people converted than any man living, a large scale evangelist for fifty years;

DR. E. J. DANIELS, editor of World-Wide Messenger, widely known throughout the southeast and elsewhere for his chain radio broadcast on many stations, used in great revivals throughout the nation. We are so glad to have Dr. Daniels on our program;

EVANGELIST BILL RICE, three years on the extension staff of Moody Bible Institute, now being greatly used in revivals, with hundreds saved; one of the most pungent and attractive speakers in all America;

DR. MONROE PARKER, director of religious activities, Bob Jones University, who is expected to be with us one day;

EVANGELIST COVELL KEENUM of Decatur, Alabama, a strong evangelist;

And this editor, Evangelist John R. Rice.

Emil Aanderud, famous cornetist and song leader, and other musicians will delight our hearts.

At Lake Louise, the conference begins Monday, July 11, runs through Sunday, July 17. The splendid meals are \$2.25 per day. Room rates are given elsewhere on this page. The reservations are piling in, so get your room reserved as soon as possible if you plan to attend the conference at beautiful Lake Louise July 11-17.

Cedar Lake, Indiana, July 16-24

The second conference on evangelism, sponsored by THE SWORD OF THE LORD this summer, will be at Cedar Lake, Indiana, forty miles from Chicago. Here is a Christian conference ground by a

large lake. Accommodations include a nice hotel, dormitories, many cottages that can be rented, inexpensive one-room tent cottages that sleep two, a nice dining room, an auditorium, etc. Recreations include baseball, tennis, shuffleboard, croquet, horseshoes, and an eighteen hole golf course near at hand. The lake provides all the enjoyment anyone is looking for in swimming, boating and fishing.

The program at the Cedar Lake conference will include:

DR. LEE ROBERSON, pastor Highland Park Baptist Church, Chattanooga, President of Temple College. He is one of the greatest soul winners among Southern Baptists, baptizing hundreds of converts in his great church each year. We are so glad to have his help in this conference. He will bless all hearts;

EVANGELIST JOHN LINTON of Wheaton, Illinois. Brother Linton is a Scot, with a charming brogue. But he has one of the keenest minds and one of the warmest hearts we know. From Scotland, he came to Canada; was a famous soccer football player, was pastor of a large church in Toronto and now for years has been an evangelist greatly used of God, a mighty preacher. His sermons have aroused a splendid response in THE SWORD OF THE LORD. He is the author of a number of books. Brother Linton is a thrilling speaker for young people and children, as well as adults; has scores of magic tricks. And at Cedar Lake we will have not only a paradise for soul winner, but for youngsters as well;

EVANGELIST WILLIAM (BILL) RICE will be at the Cedar Lake Conference throughout, with his whole family. His ministry is a great and increasing blessing. A bold and Spirit-filled preacher, he will help make soul winners and stir the hearts of Christians to full surrender. He is especially attractive to young people;

EVANGELIST CARLYLE SCOTT of Crawfordsville, Indiana, has had many remarkable revivals, and has seen one hundred, two hundred, three hundred and more saved in single campaigns. Thousands of Indians love "Scotty" and will delight to hear him;

EVANGELIST DOUGLAS WINN, Martinsville, Virginia, long known as a boy evangelist, now a mature and Spirit-filled preacher. Brother Winn has had remarkably successful revival campaigns all over the nation. He is one of the hardest workers, one of the most faithful, Spirit-filled soul winners we know. We delight to have his help in this conference;

Besides these, the editor, John R. Rice, will speak throughout the conference on soul winning, prayer, the power of the Holy Spirit, hindrance to revival, etc.

EMIL AANDERUD and other splendid musicians will have part daily. A number of well-known musicians from Chicago will take part.

Expenses at Cedar Lake may be very moderate, or more expensive, depending on the type of accommodations you choose. See rates elsewhere. But better make your reservation early as we believe the ground will be overrun and all rooms available will be used.

Rates for Summer Conferences

I. LAKE LOUISE, TOCCOA, GEORGIA, JULY 11-17

Note these rates carefully. Send deposits now to hold rooms reserved.

Type of Room	1-person	For two
Private Bath\$2.25	\$4.00
Private Bath		
(Deluxe) 3.00	5.00
Connecting Bath	... 2.00	3.50
Connecting Bath		
(Deluxe) 2.25	4.00
Plain Room for 2 persons,	\$1.50 each.	
Plain Room for 2 persons,	\$1.25 each.	
Plain Room for 4-8 persons (Double Deckers),	1.00 each.	
Dormitory Double Deckers (10 or more in room)—		
For 3 nights or more,	75c each	
For 1 or 2 nights,	\$1.00 each.	

Conference Meals: \$2.25 per day (3 meals) "Family Style." Children under 8 — half.

price.

Advance Room Deposit: \$2.00 per person (Deposit refunded if cancellation is made 7 days previous to Conference date.) Send yours today to be assured of room accommodations.

Send reservations to:

MR. A. J. PHILIPPI

Executive Director

Lake Louise Conference Grounds, Toccoa, Georgia

II. CEDAR LAKE, INDIANA, JULY 16-24

HOTEL REST-A-WHILE, an up-to-date Hostelry, has rooms with twin beds for \$2.00 per day and up. Lower rates by the week.

LAKE VIEW LODGE, BOWLES, MORTON and HARWOOD are all equipped with single beds, inside washrooms, from \$1.35 per day or \$7.50 per (Continued on Page 5)

Siloam Springs, Arkansas, August 7-14

The third conference on revival and soul winning this summer will be held at the Baptist State Assembly Ground, Siloam Springs, Arkansas. Here there are accommodations for up to twelve hundred people, with tabernacle auditorium, dining hall, swimming pool, tennis courts, badminton courts, ball ground, etc. (Men and women will swim separately.) The swimming pool is lovely.

This will be the least expensive of the conferences to attend. Note carefully that everyone who attends must furnish his own bed linen, blankets and pillows. There are thirty-eight cabins for family use, sleeping only (no cooking). Cots and mattresses will be furnished by the grounds. Those who get cabins will supply their own window curtains. Besides these cabins there are dormitories for men and boys, dormitories for women and girls. Men and women cannot stay in the same dormitories. Cots and mattresses furnished by the grounds, but each person must bring his own bed linen, blankets and pillows. There are comfortable rest rooms and showers available for all. We will hire our own cooks and we have meals inexpensive but ample. So with a large attendance expected and without luxurious accommodations, we believe we can make the rates cheaper than any similar conference in America so that both room and board for the eight days need cost no more than \$17.00.

A Great Program, Siloam Springs

A great program is planned for the Siloam Springs conference running from Sunday through Sunday, August 7-14. Among the speakers are the following:

EVANGELIST BOB JONES, SR., D.D., LL.D., founder of Bob Jones University, probably best known evangelist now living. Still holding great union revival campaigns. One of the most charming speakers and powerful preachers in America;

DR. D. A. (SCOTCHIE) MCCALL, Executive Secretary, Mississippi Baptist State Convention. College football and basketball player in the University of Mississippi where he graduated, later pastor of leading churches and now leader of Mississippi Baptists. As Executive Secretary, he has led them to pay off more than one million dollars in indebtedness; gifts have multiplied by seven. As business manager of the MISSISSIPPI BAPTIST RECORD, he has put it on a paying basis, with a profit of from \$3,000 to \$20,000 a year; has increased circulation to 63,000, next to the largest Baptist magazine circulation in the world. Dr. McCall, as head of the department of evangelism in his state, has done a remarkable work. He has held revivals in the state penitentiary, has spurred the whole state to revival. He preaches four hundred times a year, used to drive his car 40,000 miles a year, besides hundreds of thousands of miles by train. Now he has his own plane, given him

by ten Mississippi churches, used constantly in the Lord's work. He preached in many places in Europe and Asia in a round-the-world tour, visited the mission fields of South America; has preached on Winona Lake and Ridge Crest conference program. One of his sermons has been printed in 350,000 copies. Dr. McCall is a dynamic speaker and we are very fortunate to have him in the Siloam Springs conference;

EVANGELIST A. L. LOWTHER, in charge of city mission work in Tulsa, Oklahoma, for the Home Mission Board of the Southern Baptist Convention and the Oklahoma Baptist Convention. He is widely known as a Spirit-filled and powerful preacher. We are happy to have him for one day of the conference;

EVANGELIST BILL RICE will be a great strength to the conference. He fits the southwest so well, and we hope that hundreds from Missouri, Oklahoma, Texas and Arkansas will hear him;

EVANGELIST JAMES V. LAMB of Eldon, Missouri, evangelist widely used throughout the nation, trained in Southern Baptist schools and George Washington University at St. Louis. He is scholarly, soundly Scriptural, fervent, a challenging, Spirit-filled speaker. He will add greatly to the success of the conference;

EVANGELIST ELMER PIPER will direct the music of the conference, being with us, God willing, the whole eight days. He is an evangelist under the Fuller Foundation, is a Bible school and college graduate, is on the board of Bob Jones University. Besides being a fine preacher, he is one of the top soloists among all Christian workers in America. He is genial, charming and radiant, and God will use him to make the conference much more heart-warming;

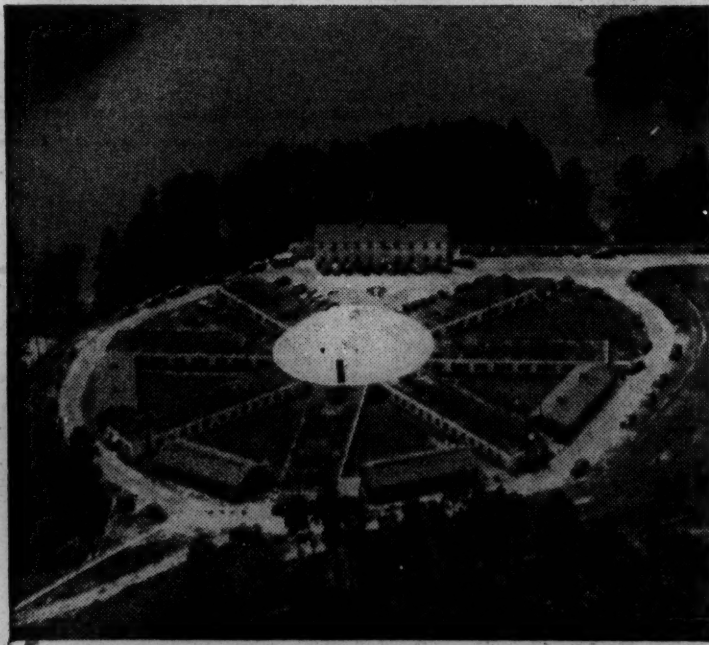
The editor, John R. Rice, will also speak daily on soul-winning, the fullness of the Holy Spirit, a separated life, prayer, how to have a revival, etc.

EMIL AANDERUD will be constantly used with his trumpet and other instruments. He is without a superior in America, a devoted Christian with wide musical experience. Other musicians will help.

Make Reservations Early

Since we expect accommodations to be crowded in these summer conferences we urge you to make your reservations early. Note rates elsewhere on this page and how to make reservations. Plan now your vacation. Get others to come with you in the car, if possible. Some sections would do well to charter a bus and come in a body, thus having smaller expenses and greater pleasure.

At Lake Louise we may have to get extra rooms in Toccoa Falls Institute, or in town. First come, first served. At Siloam Springs we will have to make arrangements for extra dormitories when the six dormitories assigned us are filled. So we must know as early as possible how many are coming. WE CANNOT SAVE ROOM FOR YOU WITHOUT A DEFINITE RESERVATION!



The Sword of the Lord Conference on Soul Winning and Revival will be held at beautiful Lake Louise Conference Ground July 11-17. Shown is the hotel and the lodge. The large dome covers auditorium seating over 1,600.

The Curse of the Nation

(Continued from Page 3)

bottle to him, and maketh him drunken."—Heb. 2:15.

"He shall drink neither wine nor strong drink."—Luké 1:15.

"Be not deceived: neither . . . drunkards . . . shall inherit the kingdom of God."—1 Cor. 6:10.

Every Voter Responsible for the Results of Legalized Drink

Let me take you to a court. Listen with me to the heart-rending words of a murderer. Picture the scene. Hear the Judge as he puts his final question:

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded courtroom, and every person waited in almost breathless expectation for the answer to the Judge's question.

The Judge waited in dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hand was clenched, and the blood had rushed into his pale, care-worn face.

Suddenly he arose to his feet, and in a low, firm, but distinct voice, said:

"I have! Your Honour, you have asked me a question, and now I ask, as the last favour on earth, that you will not interrupt my answer until I am through."

"I stand here before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch; that I returned from one of my long debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful deed, I have no right to complain or to condemn the twelve good men who have acted as jury in the case, for their verdict is in accordance with the evidence."

"But may it please the court, I wish to show that I AM NOT ALONE RESPONSIBLE FOR THE MURDER OF MY WIFE!"

This startling statement created a tremendous sensation. The Judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds, and then continued in the same firm, distinct voice:

"I repeat, your Honour, that I am not the only one guilty of the murder of my wife. The Judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand with me before His Judgment Throne, where we shall be righteously judged."

"If it had not been for the saloons of my town, I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for these human traps, I would have been a sober man, an industrious workman, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of the world, while I am to be hanged by the strong arm of the State."

True, only too true! It is the government that is responsible. It is those who vote it in who are guilty. What right, I ask, has the State to condemn a drunken driver who runs down and kills a pedestrian when the State itself permits the sale of liquor and even allows advertising urging him to drink? Who is to blame? Is the criminal who murders when he is drunk the guilty one or the government that licenses the beer parlor where he gets his liquor? What a travesty of justice!

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Pequay Springs, N. C.

Silly to Collect Taxes on Liquor and Beer, Then Spend Millions to Pay for Ruin Drink Causes

Now comes the news that the government is going to build hospitals for alcoholics. Can you beat it? The lunatics are not all in the asylum yet. To test the sanity of a man, we turn on the faucet and tell him to dip out the water. If he does not know enough to turn off the faucet he is insane. The government turns on the faucet and lets the liquor flow, then spends the profits on hospitals to cure the drunkard. What folly! All that they make in taxes and more, they spend on jails, asylums and hospitals. What a confession of guilt!

They would rather build a hospital at the bottom of the gully than erect a fence at the top. They do not believe that prevention is better than cure. Why build hospitals for alcoholics when alcoholics need not exist? Before long we may even have breweries themselves donating large sums of money for the maintenance of hospitals to cure the drunkards that they themselves make. What a scandal!

There is only one sure cure—the Lord Jesus Christ. He and He alone can make the drunkard sober. No one else can take away the desire for drink. Drunkards in thousands have been delivered. I would rather invest a dollar in the preaching of the gospel of Jesus Christ to the slaves of drink than ten thousand dollars in a hospital for their cure. I have a Saviour who can break every fetter and set the prisoner free.

There is only one remedy for the liquor traffic. We must stop it at the source. The manufacture of strong drink will have to be prohibited. There is no other cure. We must outlaw the brewery. It must be made a major crime to distill liquor. If it is not made, it will not be sold. If there is no liquor, there will be no drinking. Strong drink, like slavery, as a deadly evil, must be abolished.

There was a time when there was little or no sentiment against slavery. But finally the consciences of man was awakened. It took years, but it came. People laughed and ridiculed. Slavery had existed for decades, they argued. What power could stop it? At last the Civil War broke out and slavery passed away. Where will you find a man who will uphold it today? Who would dare say that slavery is right, slavery is Christian? Its advocates have long since disappeared.

The government has the power. They did not let the people vote it back; they brought it back. The other day they made it a crime in Quebec to sell, buy or manufacture margarine. And yet the sale of margarine had accomplished its purpose. It had brought down the price of butter so that the poor could afford to buy it. If the government could prohibit the manufacture and sale of margarine, it can prohibit the manufacture and sale of liquor. And if it were not for the invested interests, it would.

Some day, please God, it will. Some day our children will wonder why we had to struggle so hard, why we did not prohibit it long ago, and the liquor traffic will have none to take its side. The millennium is coming. Christ will some day reign. God speed the day! It cannot come too soon. Only Christ's coming will end our fight against sin.

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SHOULD A CHRISTIAN OWN A TELEVISION SET?

March 31, 1949.

Dear Brother L—:
You asked, "Do you think it is wrong for a Christian to own a television set?"

ANSWER: I do not think it is wrong to own a television set. I do not believe that the television set itself is wrong. It is an invention that could be used for God and ought to be used for God. In the same way I do not think it is wrong to own a moving picture projector. One could get bad moving pictures and show them, or one could tune in to bad programs with a television set. So I dare not say that it would be wrong to own a television set.

At the same time, I would have to say it may not be wise for a Christian to own a television set. That will depend on how carefully he is willing to supervise the use of that set. There are some television programs that a Christian ought not to see, in my judgment. I do not know how many. I do not have a television set. But I do not believe that children should be left to run a television set without any supervision and see every cigarette advertisement, every picture show that is shown.

However, I would have to say that likewise I do not think that

children should be left to run a radio without supervision. I know that I frequently have my children turn off certain programs. I will not willingly listen to a beer ad on the radio and I do not think anybody else ought to. Yet I do not think we should do without a radio. We hear many gospel messages and fine Christian music on the radio. We hear newscasts that I think are helpful. But yet one must give an account to God for the way he uses a radio. And one must give an account to God for the way he uses a television set.

My brother has a television set. I went to his house and saw the presidential inauguration. I also saw another newscast.

So I would say instead of turning over television to the Devil, I think a Christian home where the parents are willing to watch it very carefully, and supervise its use, might use a television set to good purpose. I know that the Pacific Garden Mission gospel film, "Out of the Night," was shown on television in Chicago and I think in other cities; and I am sure that gospel message did great good.

In the Saviour's name, yours,
John R. Rice.

Prayers Asked for Springfield, Mo., Campaign

By the Editor

This is written in the midst of a revival campaign in the Second Baptist Church, McAlester, Oklahoma. The campaign has just well begun, but crowds and interest are increasing and we trust that many will be saved. Rev. L. M. Kimp is the pastor here. This campaign is a part of the Simultaneous Revival Campaigns conducted in Baptist churches throughout this area.

April 26 I go to Evansville Rescue Mission, Evansville, Indiana, for six days, through Sunday, May 1, with Dr. Ernest I. Reveal. This will be my tenth or eleventh engagement with this great mission where God has saved so many souls.

After a few days at home, I will begin a month's union, city-wide revival campaign at Springfield, Missouri, to run from May 8 through June 5. A tent seating 3,500 has been rented. Report comes that the finest cooperation is being secured among Christian people. Everett Mills of Los Angeles will direct the music. He is the most remarkable soul winner among children I have ever known. He has a strong voice, a sparkling and radiant personality. He is a Methodist brother but is widely used in interdenominational work. We hope to see hundreds of children saved as well as hundreds of adults.

Will you who read this join us in most earnest prayer for this campaign in Springfield, Missouri? If God in His tender mercy will show His power, we might well have thousands of souls saved. But only God can stir the hearts of Christians to lay aside their differences and cooperate. Only God can move Christians and fill them with the Holy Spirit for soul winning. A revival is a miracle. But, oh, how we need God's miracle power!

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"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

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Rates for Summer Conferences

(Continued from Page 4)

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PART-TIME RATES

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State whether a cabin is desired for couple or family, or whether dormitory space is desired. Cabins are available only to couples or families. All must bring bed linen, blankets, pillows and towels. Those in cabins furnish their own curtains or get them on arrival. Write at once, send \$1.00 per person for reservation, to above address.

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More About Great Soul Winners Filled with the Holy Spirit

By EVANGELIST JOHN R. RICE

Last week we told how many great soul winners were filled with the Holy Spirit. It is remarkable how unanimous the men most widely used of God in getting sinners saved and in reviving the church have been on this matter of the fullness of the Holy Spirit. Here we give accounts of other great soul winners filled with the Spirit. Last week's article and this are parts of one chapter in the new book soon to be published, *The Power of Pentecost*.

Charles G. Finney, Mighty Soul Winner, Baptized With the Holy Ghost!

The *Autobiography of Charles G. Finney* is one of the most helpful books in print. It was one of four books that have had the greatest influence on my Christian life and ministry. The others were *George Muller of Bristol* by A. T. Pierson, *How to Pray*, by R. A. Torrey and *In His Steps or What Would Jesus Do?* by Charles M. Sheldon. But for a pungent and powerful revelation of how God works in soul winning and revival, few if any books ever written can exceed the *Autobiography of Charles G. Finney*. Finney won multiplied thousands of souls. Although he preached in a smaller area, and though he was handicapped by some errors in theology, Finney probably had as powerful a manifestation of the power of God upon his ministry as did D. L. Moody or any other preacher since the days of Paul, and in the smaller area which he covered in his revival work a larger proportion of the population was saved than has been true, we suppose, than in the ministry of any other great evangelist. How he was filled with the Holy Spirit is told on pages 19-23 of the autobiography. Elsewhere Charles G. Finney writes, as quoted by Dr. Oswald J. Smith, in *The Revival We Need*:

"I was powerfully converted on the morning of the 10th of October, 1821. In the evening of the same day I received overwhelming baptisms of the Holy Ghost that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped without my remembering it would fasten conviction, and often result in almost immediate conversion. Sometimes I would find myself, in a great measure, empty of this power. I would go and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life.

"This power is a great marvel. I have many times seen people unable to endure the Word. The most simple and ordinary statements would cut men off their seats like a sword, would take away their strength, and render them almost helpless as dead men. Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without overcoming them. This power seems sometimes to pervade the atmosphere of the one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with

the life of God. Strangers coming into it, and passing through the place will be instantly smitten with conviction of sin and in many instances converted to Christ. When Christians humble themselves and consecrate their all afresh to Christ, and ask for this power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their lifetime before. While Christians remain humble enough to retain this power, the work of conversion will go on, till whole communities and regions of country are converted to Christ. The same is true of the ministry."

It is important to notice that Charles G. Finney uses the term, "baptisms of the Holy Ghost." We do not insist upon the term, but sensible people ought not to scoff at the term, a Scriptural term, as understood and used by Finney, Moody, Torrey and Chapman. Note also that this fullness of the Spirit comes, says Finney, in answer to prayer. He says, that when he found himself losing power, "I would then set apart a day for private fasting and prayer..." Then he says, "After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life."

Note again that Charles G. Finney is not talking about the eradication of the carnal nature. He did not talk in tongues. He was not seeking some special feeling, though he did have a wonderful sense of God's presence upon him. He sought and found an endowment of power from on high that made him a mighty soul winner!

Charles H. Spurgeon, Spirit-Filled Soul Winner

Charles H. Spurgeon, pastor of the Metropolitan Tabernacle in London, had as profound an effect on his age as D. L. Moody. In England he was even more eminent, we suppose, than Moody was in America. It is doubtful if any man who ever lived would be a serious competitor to Spurgeon for the title of the greatest preacher since Paul. W. Robertson Nicoll says, "... his was a ministry unparalleled in the whole history of the Christian church. No one but Mr. Spurgeon has steadily preached for forty years and three times a week to such audiences as he commanded.

"There were hundreds of thousands who owed him their own souls."

I do not find from Mr. Spurgeon's pen a description of a certain time and crisis when he was obviously and consciously filled, for the first time with the Holy Spirit. But perhaps that is well. We should do wrong to expect every man to have the same kind of experience as far as outward manifestation and feeling are concerned. More than that, we should do wrong to believe that any such conscious period of joy or perfect understanding of the fullness of God should necessarily come at once like a glory light shining from Heaven. I am as certain as I can be that the breath of God, the power of the Holy Spirit, has, in God's great mercy, been breathed upon me. Yet I cannot name the day nor describe the experience. So Spurgeon, like Billy Sunday, has left no record of the particular time when he was first mightily filled with the power of God for soul winning. Yet the mighty anointing of the Spirit

was on Spurgeon. That, we know, is the only explanation for the hundreds of thousands saved under his ministry. He himself knew that, too, and many quotations from his sermons give witness to his consciousness of the Spirit's mighty power.

In the book, *Twelve Sermons on the Holy Spirit*, and in the sermon, "The Outpouring of the Holy Spirit" (p. 50), Spurgeon says:

"Jesus Christ said, 'Greater works than these shall ye do because I go to my Father, in order to send the Holy Spirit'; and recollect that those few who were converted under Christ's ministry, were not converted by Him, but by the Holy Spirit that rested upon Him at that time. Jesus of Nazareth was anointed of the Holy Spirit. Now then, if Jesus Christ, the great founder of our religion, needed to be anointed of the Holy Spirit, how much more our ministers?"

Again in the same sermon, on page 51, Spurgeon says:

"Let the preacher always confess before he preaches that he relies upon the Holy Spirit. Let him burn his manuscript and depend upon the Holy Spirit. If the Spirit does not come to help him, let him be still and let the people go home and pray that the Spirit will help him next Sunday."

"And best of all, if you would have the Holy Spirit, let us meet together earnestly to pray for Him. Remember, the Holy Spirit will not come to us as a church, unless we seek Him. 'For this thing will I be enquired of by the house of Israel to do it for them.' 'Prove me now here, saith the Lord of hosts, and see if I do not pour you out a blessing so that there shall not be room enough to receive it.' Let us meet and pray, and if God doth not hear us, it will be the first time He has broken His promise."

In the same book, in the sermon on "The Indwelling and Outflowing of the Holy Spirit," (pp. 113, 114), Spurgeon says:

"But there is another thing to be done as well, and that is to pray; and here I want to remind you of those blessed words of the Master, 'Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?' You see, there is a distinct promise to the children of God, that their heavenly Father will give them the Holy Spirit if they ask for His power; and that promise is made to be exceedingly strong by the instances joined to it. But he says, 'How much more shall your heavenly Father give the Holy Spirit to them that ask him?' He makes it a stronger case than that of an ordinary parent. The Lord must give us the Spirit when we ask Him, for He has herein bound Himself by no ordinary pledge. He has used a simile which would bring dishonour on His own name, and that of the very grossest kind, if He did not give the Holy Spirit to them that ask Him.

"Oh, then, let us ask Him at once, with all of our hearts. Am I not so happy as to have in this audience some who will immediately ask? I pray that some who have never received the Holy Spirit at all may now be led, while I am speaking, to pray, 'Blessed Spirit, visit me; lead me to Jesus.' But especially those of you that are the children of God,—to you is this promise especially made. Ask God to make

you all that the Spirit of God can make you, not only a satisfied believer who has drunk for himself, but a useful believer, who overflows the neighborhood with blessing. I see here a number of friends from the country who have come to spend their holiday in London. What a blessing it would be if they went back to their respective churches overflowing; for there are numbers of churches that need flooding; they are dry as a barn-floor, and little dew ever falls on them. Oh, that they might be flooded!"

I was delighted to find, what I did not know before, that Spurgeon understood how Jesus our Saviour was filled with the Holy Spirit as our Example, and how all Christ's marvelous ministry on earth was done in the power of the Holy Spirit, not in His own power. And Spurgeon, I find, understood what I had found from the Scriptures, that the parable of the importunate friend in Luke, chapter 11, begging for bread for a friend who had journeyed to the pleader's house, pictured a Christian waiting on God for the power of the Holy Spirit to carry bread for sinners!

Let us say, then, that Spurgeon was conscious of the fullness of the Holy Spirit upon himself and that he knew whence his power came. We see also that this mighty power of God came on Spurgeon in answer to pleading prayer, yea, in answer to prayer this power came again and again upon the mighty "prince of preachers."

Evan Roberts, Welsh Evangelist, Filled With the Holy Ghost

Dr. Oswald J. Smith, in his book, *The Revival We Need*, pages 42, 43, has the following quotation from Evan Roberts, Welsh evangelist:

"For thirteen years," writes Evan Roberts, "I had prayed for the Spirit; and this is the way I was led to pray. William Davies, the deacon, said one night in the society: 'Remember to be faithful. What if the Spirit descended and you were absent? Remember Thomas! What a loss he had!'"

"I said to myself: 'I will have the Spirit' and through every kind of weather and in spite of all difficulties, I went to the meetings. Many times, on seeing other boys with the boats on the tide, I was tempted to turn back and join them. But, no. I said to myself: 'Remember your resolve,' and on I went. I went faithfully to the meetings for prayer throughout the ten or eleven years I prayed for a Revival. It was the Spirit that moved me thus to think."

"At a certain morning meeting which Evan Roberts attended, the evangelist in one of his petitions besought that the Lord would 'bend us.' The Spirit seemed to say to Roberts: 'That's what you need, to be bent.' And thus he describes his experience: 'I felt a living force coming into my bosom. This grew and grew, and I was almost bursting. My bosom was boiling. What boiled in me was that verse: 'God commending His love.' I fell on my knees with my arms over the seat in front of me; the tears and perspiration flowed freely. I thought blood was gushing forth.' Certain friends approached to wipe his face. Meanwhile he was crying out, 'O Lord, bend me! Bend me!' Then suddenly the glory broke.

"Mr. Roberts adds: 'After I was bent, a wave of peace came over me, and the audience sang, 'I hear Thy Welcome Voice.' And as they sang I thought about the bending at the Judgment Day, and I was filled with compassion for those that would have to bend on that day, and I wept.

"Henceforth, the salvation of souls became the burden of my heart. From that time I was on fire with a desire to go through all Wales, and if it were possible, I was willing to pay God for the privilege of going."

Note that Evan Roberts prayed for thirteen years before the mighty revival for which he prayed came, and that the fullness of the Spirit made him the great soul winner that he became.

Many Other Mighty Soul Winners Claimed to Be Definitely Filled With the Holy Spirit

We do not have space here to give accounts of all the great men of God of whom we have a record who definitely claimed that they had a mighty endowment of power from on high, which came to them aside from their conversion to Christ. Let us mention briefly some of them.

Rev. A. B. Earle, D. D., was a Baptist evangelist who began preaching in 1830. He wrote a book, *The Rest of Faith*, telling of some of his experiences. In the introduction to one of his books, *Evangelist Earle* said that God had enabled him to lead 157,000 souls to Christ, and Hills in his book, *Holiness and Power*, says, "A book lies before me which says that 'he had no special power as a preacher before the Holy Ghost fell upon him.'" Dr. Earle came before D. L. Moody, but was a union evangelist wonderfully blessed of God. And he attributed his power to a definite endowment from Heaven, the fullness of the Holy Spirit for soul winning.

Mr. Hills says of A. T. Pierson, "Dr. A. T. Pierson preached eighteen years trusting to literary power and oratory and culture. He then sought and obtained 'holiness and power' by the baptism of the Holy Spirit. He afterward testified to a body of ministers: 'Brethren, I have seen more conversions and accomplished more in the eighteen months since I received that blessing than in the eighteen years previous.'" (*Holiness and Power*, page 336). And those who know the writings of Dr. Pierson will understand that he did not mean that he had had the carnal nature eradicated, nor that he had talked in tongues, but that he received power from on high for winning souls.

How many more greatly used men of God, anointed soul winners, have testified that they had a definite time, in response to earnest prayer for the power of God in soul winning, when they were filled with the Holy Spirit. There was Christmas Evans, the one-eyed Welsh evangelist wonderfully filled with the Spirit after three hours' of pleading with God. There was Len G. Broughton, Southern Baptist pastor whose ministry was transformed one night as he knelt at an altar and pleaded with God for the fullness of the Spirit and claimed that power and went back to baptize three hundred converts within the year and began a marvelously increased ministry of soul winning. There was "Praying Hyde," the missionary to India. As he sailed from America a friend handed him a sealed note which he later found said, "Are you filled with the Holy Spirit?" He was first angry, then troubled, and then sought God with all of his heart until he was wonderfully filled. Great revivals with the winning of thousands of souls in India resulted. There was Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary, who had won twenty thousand souls for Christ and taught in our class on evangelism the need for a definite endowment of power from on high, a fullness of the Holy Spirit, which he himself had definitely received.

Mighty Lessons From the Testimony of These Spirit-Filled Giants

Every reader who is familiar with the history of great revival movements in modern times must be impressed with the fact that we have in this chapter given the position and testimony of all the mightiest soul winners — Moody, Torrey, Chapman, Sunday, Finney, Spurgeon. Who else was of their stature in revivals and soul winning? Other mighty men organized much, built great denominations, founded great schools; but the men we have named in this chapter won more souls and preached with more power than any men who have lived since the apostle Paul, as far as we know. And it seems wonderful, to me, that these spiritual giants, manifestly filled with the power of God, were all united on the essential facts regarding the fullness of the Holy Spirit, or hap-

(Continued on page 7)

BOB JONES UNIVERSITY FOR SEMINARY TRAINING

By the Editor

Bob Jones University, at Greenville, South Carolina, has expanded its School of Religion on the graduate level to give seminary degrees.

Heretofore the School of Religion has been offering courses leading to the Master of Arts and the Doctor of Philosophy degrees with majors in Biblical studies, which includes English Old and New Testaments; Biblical languages, which includes Hebrew Old Testament and Greek New Testament; Theology, which includes Biblical and systematic theology, history of Christian doctrine, and the philosophy and psychology of religion, and church history; and Christian education, which includes Christian sociology. They have expanded the curriculum now to offer the Bachelor of Theology degree.

Informed readers will remember that the University of Chicago gives seminary degrees in the School of Religion, and at Yale the seminary work is given in what is called the Divinity School.

I am so glad that this great Christian university is now offering the seminary degree, Bachelor of Theology, in its graduate department.

A Great Faculty for Preacher-Training

The faculty in the Bob Jones University School of Religion is a remarkable one for scholarship. I am a little sorry that Bob Jones University does not say more about the strength of their faculty. I have carefully assembled the following information about some of the professors who teach in the Bob Jones University School of Religion on the graduate level.

Dr. Charles D. Brokenshire, dean of the School of Religion, has the following qualifications: B.A., M.A., B.D., D.D. Marietta College, Alma College (D.D.), Princeton Theological Seminary, Princeton University, Heidelberg University, University of Michigan, McGill University, University of Chicago. Fellow in Semetics at Princeton University and Procter Traveling Fellow from Princeton University to Heidelberg University. Member of

American Oriental Society, Michigan Academy of Science, American Association for the Advancement of Science, National Social Science Honor Society, Pi Gamma Mu, Phi Beta Kappa. Teaching fields: Bible, philosophy, ancient languages. Dr. Brokenshire has a knowledge of approximately twenty-five languages, and is at present teaching a class in Japanese.

Dr. Frederick Bronkema, chairman of the Division of Theological Studies, has his B.A., Th.M., Th.D., Ph.D. from Princeton Theological Seminary, Harvard University, and Yale University. He is editor of *CRISIS CHRISTOLOGY*, an evangelical publication, and is a member of the Association for Realistic Philosophy. His teaching fields are: Bible, philosophy, and theology. (Dr. Bronkema, a former member of the University of Dubuque faculty, left that institution because of the existing modernism in the seminary.)

Dr. Wray Miller, B.A., Th.B., Th. M., M.A., Ph.D. Washington and Jefferson College, Pittsburgh Theological Seminary, Pittsburgh-Xenia Theological Seminary, University of Pittsburgh, Southern Baptist Theological Seminary. Member of National Honorary Language Fraternity. Teacher of

Ancient Languages.

Professor James G. Blaine Davis has the following degrees: B.A., M.A., Th.B., Th.M. Mars Hill College, Wake Forest College, University of North Carolina, Southwestern Baptist Theological Seminary. Professor Davis has 124 semester hours of Greek and 60 semester hours of Hebrew, which is recognized by the N.C.F. Association as equivalent training to a Ph.D.-Th.D. His teaching field is ancient languages.

Dr. Robert N. Schaper, B.A., M.A., Ph.D., has attended Bob Jones University, Winona Lake School of Theology, Union Theological Seminary, Northern Baptist Theological Seminary, and The Biblical Seminary in New York. His teaching field is Bible. Dr. Schaper graduated from high school at the age of fifteen, college at the age of nineteen, and now is dean of Men at Bob Jones University.

Dr. Gilbert Stenholm is chairman of the Division of Practical Studies. He has the following degrees: B.A., M.A., Ph.D. Bob Jones University, Northwestern University, Garrett Biblical Institute, North Park Theological Seminary. His teaching field is Christian education.

There will be other members of the faculty teaching seminary subjects, but the above are so well prepared and distinguished in their educational accomplishments that any university or seminary would be proud to have their equal. Few seminaries or universities have their equal in scholarship in seminary or Biblical courses and rare, indeed, is the seminary or university with men so true to the Word of God.

I am glad that **THE SWORD OF THE LORD** can recommend that ministerial students who have already finished college attend Bob Jones University for theological work.

But Soul Winning Is First!

I thank God for the approximately one thousand ministerial students now in Bob Jones University. I spoke to them this morning. They are a wonderful bunch of young men. Already they have won to Christ since the beginning of the school year some fourteen thousand people who professed faith in Christ as Saviour!

Dr. Bob Jones and I talked about this matter last night and he said to me, "We have scholarship but we do not strut our scholarship. We strut the gospel!" He feels that undue emphasis on the scholarship of this great faculty might cause people to put their confidence in scholarship instead of the old-time gospel. And so he wants it known everywhere that the thing they emphasize most is the gospel of Christ and the winning of souls. Thank God for the fidelity of this great school to the Word of God. Thank God for the evangelistic emphasis. Dr. Bob Jones, Sr., has been an evangelist for fifty years. His son, Dr. Bob Jones, Jr., is a mighty soul-winning preacher. Dr. Monroe Parker, in active supervision of the ministerial student body, is himself a successful evangelist, a Spirit-filled preacher. Men who graduate from Bob Jones University as ministerial students, as well as those who take graduate work in the School of Religion, not only know the Bible but also know how to preach it. They are not only well educated but they are

Dr. Bob Jones Says:

Recently, during our annual Bible Conference at Bob Jones University, I had the pleasure of celebrating my fiftieth anniversary as a preacher of the Gospel. I began preaching at the age of fifteen. We had a great crowd for the anniversary occasion. The Lord helped me preach an old sermon, and there was old-time power in the meeting. I did not think there were any sinners present, but there were a number of people saved. One man getting along in years who has a daughter here in the university and who was the only member of his family who was not a Christian was gloriously converted. A very fine traveling man who happened to be in the service found the Lord. How we thank God that the old-time Gospel still works.

My son, Dr. Bob Jones, Jr., president of the university, presented me a check for \$50,000. In presenting this check, he said:

The students, alumni, faculty, patrons and friends of Bob Jones University desire on this occasion to do two things: First, to express their appreciation of your faithful preaching and loyalty to the Word of God through a half-century of Gospel ministry. In the second place,

they desire to evidence in a tangible way their interest in the carrying forward of the ministry of Bob Jones University in the days that lie ahead as the Lord tarries. Knowing how near to your heart is the raising of the million-dollar Student Loan Endowment Fund for Bob Jones University, they have therefore raised \$50,000 for this fund—a thousand dollars for each year of your ministry—and have asked me to present to you this check with their love, good wishes and warm congratulations.

At the close of the anniversary service, a good Christian woman gave me a fifty-dollar bill and said, "This is to start the next \$50,000. If the Christian friends who live at a distance could only come on Bob Jones University campus and sense the presence of God as we who are here sense His presence, we would have no trouble raising the million dollars quickly. Anything the Lord may lead any of you friends to contribute toward this fund will be greatly appreciated. Please let us hear from you. The Lord bless you."

BOB JONES,
Bob Jones University
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15,000 LETTERS!

Approximate Result of "Letter Month" at THE SWORD OF THE LORD

By the Editor

"Letter month" officially closed yesterday, but it will take some days yet for the mail to bring letters posted before midnight last night. However, today I called The Sword of the Lord office at Wheaton, Illinois, from McAlester, Oklahoma, where I am in a revival campaign. Miss Bradshaw, office manager, told me that already we had received some 14,800 letters. So I have no doubt that the total will run considerably over 15,000 letters written to The Sword of the Lord office during our "letter month," which actually was a little more than one month, ending April 13.

Of course this included business letters, letters with subscriptions, orders for books, as well as testimony letters.

My heart is thrilled more than I can tell by the wonderful letters we have received. Oh, thank God for the thousands of friends He has raised up for THE SWORD OF THE LORD!

My, the hours I have spent reading these wonderful letters! I wanted to read them myself. I have been blessed by them. My heart has been cheered. I am sure God will help me to be a better editor because of the suggestions and the love and prayers offered in these letters. Let me thank everyone of you who wrote.

Of course it is impossible to publish more than a small fraction of these thousands of letters. We could not possibly reply to all of them. But throngs of workers have worked hard, often working overtime, to get out to you the books you ordered, to get subscriptions enrolled. We have

also fired with a holy zeal to win souls.

I asked for information on this matter that I might give it to readers of THE SWORD OF THE LORD, and I know that all will be glad to know that this great university is prepared to give theological training to ministers and now grants the Bachelor of Theology degree, as well as the A.B., A.M. and Ph.D. degrees.

prayed for those who made requests and where possible have answered questions asked of us. Many letters we have not been able to answer, though we would like to. Time and heavy duties do not permit us to do more than we have.

More than ever, we are encouraged to pray for 100,000 circulation to THE SWORD OF THE LORD. It is rapidly growing. Hundreds and hundreds of letters told how the writers were grateful to God that someone introduced them to THE SWORD OF THE LORD or paid for their first subscription. Now, all of you who love this work and pray for it, will you not help us by sending subscriptions to friends and loved ones, ministers and other Christian workers and to unsaved ones who would read it?



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More About Great Soul Winners Filled With the Holy Spirit

(Continued from page 6)

tism of the Spirit, the mighty anointing of God, the power of Pentecost.

Some of the men named were better theologians than others. Some had better education than others. But all of them were mightily filled with the power of God and knew how they were filled. And all of them were agreed on the essentials of this power of Pentecost. Notice, then, some lessons from the testimony of these mighty men.

1. All of them believed that the fullness of the Holy Spirit as experienced by Christians in the book of Acts is for us today! In fact, each claimed for himself and offered for his hearers the power of the Holy Spirit.

2. All of them, without exception, believed that the fullness of the Holy Spirit was given for soul-winning power.

3. Every one of these mighty men believed that the power of Pentecost, the fullness of the Holy Spirit, came in answer to prevailing prayer.

4. How many of these soul winners, the greatest of these twenty centuries, believed that speaking in tongues was the necessary sign of the baptism of the Holy Spirit? Not a one of them! None of them "spoke in tongues" and none of them preached that speaking in tongues was necessary, or desirable as a sign of the fullness of the Holy Spirit!

5. None of the greatest soul winners of the centuries claimed the eradication of the carnal nature nor that the baptism of the Holy Spirit brought sinlessness! Charles G. Finney later taught a doctrine of sanctification but never did claim that his own mighty baptism with the Spirit (that is what he called it) made him sinless or eradicated the carnal nature at the time. (See his autobiography. Even John Wesley, whose testimony is not

given here, did not develop his idea of Christian perfection until long after he himself had his wonderful Aldersgate experience with the Holy Spirit.

I believe that the experience and the testimony of the mighty men of God whose words we have given in this chapter are overwhelming in their unity. Let no one think that the doctrine of this book is new or strange. Essentially it is the same as the teaching of Spurgeon, Moody, Torrey, Chapman, Sunday, Finney, Christmas Evans, A. T. Pierson, Len G. Broughton, Praying Hyde, A. B. Earle, and L. R. Scarborough.

Those who have gone away from the doctrine of the fullness of the Spirit, the power of Pentecost, as a special endowment of power for soul winning possible for every Christian and to be sought with prevailing prayer, have departed from the position of the great soul winners. This falling away in doctrines came with the falling away from revival! Men do not believe in the power of Pentecost simply because they do not themselves have the power of Pentecost.

I leave this chapter feeling that every reader will be held accountable to God for what he does about the overwhelming testimony of the great soul-winning giants of the centuries who say that they themselves were mightily filled with the Holy Spirit for soul winning, and in answer to prayer, and that this mighty endowment of power did not cause them to speak in tongues, did not eradicate the carnal nature. May God speak to every humble heart who reads and make him willing to receive the testimony of those upon whom God has breathed in His mighty power.

(Last week we published the first article on this subject. Did you read it? The two articles together form one chapter in the book, *THE POWER OF PENTECOST*, soon to be off the press.)



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The Fact of Sin -- The Nature of Sin -- The Remedy For Sin

(Continued from Page 3)

your own way, you who are bought by a price. You have been fed and clothed. Every breath you have been given and every heartbeat you have been spared to has been the gift of a holy God. Yet you have ignored Him and despised Him and rebelled against Him. Oh, no, friend! It is the sin of a wicked, rebellious heart when you are not a Christian. "All we like sheep have gone astray; we have turned every one to his own way."

Do you know what sin is? It is self. As somebody has said, take the word **selfishness**. There are three syllables. The first letter of the first syllable: **self**, is s. The first letter of the second syllable: **ish** is i. The first letter of the third syllable: **ness** is n. S-I-N—selfishness.

Look at it a little further. Take the center letter of SIN and it is I. It is I instead of God. It is my way instead of God's way. Wicked rebellion of a rebel against God!—that is what is wrong with a sinner today.

Dr. R. A. Torrey preached in Australia one day. He said that a lordly man, a man with a high forehead, a man with degrees, a man with patriotism—well proven in national service—came to him and said, "I don't like your preaching. You class me with the rabble. I am a decent, good man. I pay my debts. I am good to my family. I am loyal to my country. You ought not class me with the drunkards and the wicked men. You say we are all such sinners—what have you to charge me with!"

Dr. Torrey looked him in the eye and said, "I charge you with treason against the Prince of Heaven, against the King to whom you owe allegiance. I charge you with high treason against Almighty God!" The man turned away, stricken. Dr. Torrey went on his way.

Later he was in Tasmania preaching. This same man appeared and said, "Dr. Torrey, I want to see you when you are finished talking with these people."

Later he walked aside with Dr. Torrey, and Dr. Torrey said, "I'm glad to see you again."

He took Dr. Torrey's hand in a grip like steel and said, "Down, brother; down!" They went down on their knees together and he said, "I want to give up myself and confess my sins. I want to bow the knee to Jesus Christ. You will never again call me a traitor to high Heaven!"

Guilty of treason! The self-

wickedness, the rebellion of a heart that will not have God's way, will not have the right way! That is the trouble with every sinner in the world. You wicked rebel against the God who has given you every breath! You ingrate who does not thank the God who has given you every bite of food, who has kept your heart beating—the One to whom you owe everything! You are a rebel, a spoiled brat who wants his own way! If you are not a Christian that is what is wrong with you.

"All we like sheep have gone astray; we have turned every one to his own way."

III. Christ's Death—the Remedy for Sin

Then here is the last word. Praise God for this! I have talked about the universal fact of sin and the nature of sin. Now I talk about the remedy for sin. Bless God, "the Lord hath laid on him [on the Lord Jesus] the iniquity of us all."

Somebody says, "You talk as if there were no hope in any of us." That is right; there is no hope in any of us.

A woman stood before me and cried and said to me, "I'll never make it! I do everything I know. I try to tithe. I try to keep the Sabbath. I will not cook a meal on Sunday. Yet every day I find that I have failed somewhere. Oh, Brother Rice, I'll never make

it! I do something wrong all the time!"

I smiled, and when I did she began to weep and said, "Don't laugh; this is no joke!"

I said, "No, it is not a joke. But I thank God you have found it out in time. You can't make it, but I will tell you how God will make it for you." She asked me to come to her house. And I told of salvation by the blood of Jesus, told how God did for us what we cannot do for ourselves. Absolutely hopeless is any plan of salvation that does not involve the substitutionary death of Jesus Christ on the cross, that does not involve the blood atonement. All right, turn, then; for this is the way.

Notice: all have gone astray. But there was laid on Him the iniquity of us all. Jesus paid it all. Your way out is to put your trust in Him, depend on Him for salvation.

A great preacher—I believe it was Dr. Parker in London—preached one night. A man who heard him was stricken with conviction. The preacher went to catch his train to go across London. It was the last train that night. The man stopped him just before he got on the train and said, "Wait! I'm so convicted, tell me how to be saved!"

The doctor said, "I must catch this train. I have only half a minute." Then he said, "Do you have a Bible?"

"Yes."

"Go home, look at Isaiah 53:6. Come in at the first all; come out

at the second all, and you will be saved."

The man was vexed that the preacher had no more time for him. But he was so distressed that he went and looked in the Bible. There he read these words, "All we like sheep have gone astray . . ." "Well," he said, "I've gone astray. I will come in at that all." He read on, " . . . the Lord hath laid on him the iniquity of us all." The verse begins with all sinners and, thank God, ends with all of us paid for. The man came out at the second all, trusting in Jesus who died for his sins.

Will you do the same today? Oh, trust in Jesus Christ who paid for your sins!

My Decision for Christ

Will you, dear sinner, here and now turn to Jesus and be saved? Will you admit that you have gone astray like a lost sheep? Are you ready to face the fact that you are a condemned sinner, that you need forgiveness? I beg you to honestly turn to Christ today. Admit that you are lost and ask Him to save you. Turn your heart from your sin and depend upon Him for forgiveness. If you will, this very moment, turn to Christ and trust Him for salvation. He will for-

give your sins and save your soul.

I will add here a decision form. Please read it. Then if you will honestly make your decision, take Christ as your own Saviour, depend upon Him for forgiveness and set out to live for Him, please decide it in your heart, sign your name to this statement, and then copy it in a letter or card, then mail it to me. I will write you a letter of counsel and encouragement, and will be oh, so glad to know that you have turned from your sin to take Christ as Saviour. Decide and sign it now and copy it and mail it to let me know.

Evangelist John R. Rice
214 West Wesley Street
Wheaton, Illinois

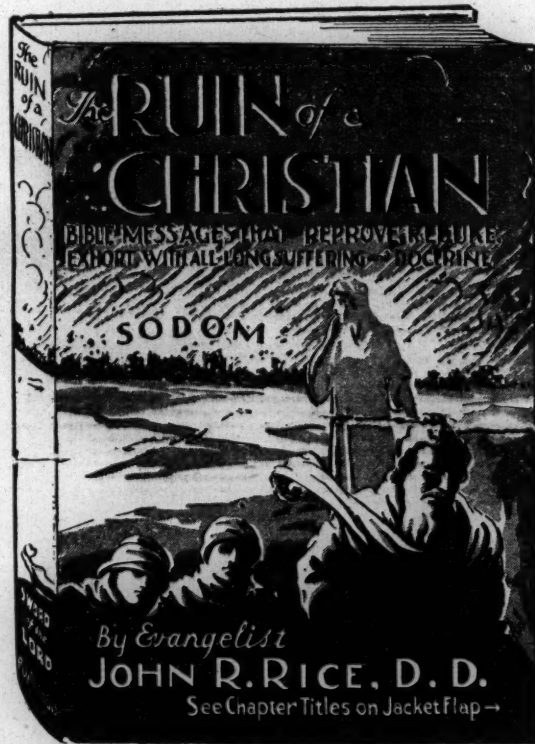
Dear Brother Rice:

I know that I am a poor lost sinner. But this very day I turn from my sin to trust Jesus. I ask Him to forgive me and trust Him to do it now. This very moment I risk Him, depend upon Him, and surrender to Him as my Saviour! I trust Him to forgive all my sins and make me a Christian in my heart and take me to Heaven. Buy His grace I will confess Him as my Saviour and set out to live for Him.

Signed

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6. Break Up your Fallow Ground and Sow Not Among Thorns.
7. The Seven-Fold Sin of Those Who Do Not Win Souls.
8. Speak Not Evil of One Another, Brethren.
9. Judge Not!
10. Be Ye Not Unequally Yoked Together with Unbelievers.
11. Washing Dirty Feet.
12. A New Start.

A Christian in Robertsburg, West Virginia: "A brother gave me one of your books, **THE RUIN OF A CHRISTIAN**," and as I read it I would cry a while, then I would pray a while, until I finished the book. It certainly has caused me to be a better Christian. I would recommend it to any Christian that would want to draw closer to the Lord Jesus Christ."

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